

The Faithful Steward

A Newsletter of the Holy Orthodox Church in North America

"We are all called to be faithful and wise stewards, ever waiting for the coming of our Lord." LUKE 12:40-46

Life of the Holy Great Martyr Phanurius

*Phanurius granteth light unto the faithful,
Although he had long lay in the darkness of the earth.*

From whence the brilliant athlete of the Lord and invincible martyr Phanurius came, or who his parents were, or in what age he lived, or with which emperors did he contest and struggle, we have been unable to learn; for the account of his life has been lost owing to the vicissitudes of time, through which many other things also have been lost or hidden and become obscure. This only do we know; in the year 1500, when the Hagarenes ruled the renowned isle of Rhodes, having conquered it because of our sins, the then ruler of the island wished to rebuild the walls of the city that our enemies had previously razed. On the outskirts of the city were several ruined dwellings that were said to be part of the old city, located a furlong to the south. From these ruins the Hagarenes gathered stones for the repairs. It so happened that while digging and excavating there, they discovered a most



beautiful church which was partly ruined. Excavating as far as the floor of the temple, they found many holy icons, all decayed and unrecognizable; yet one icon was whole and sound as if it had been painted that very day, only the name had been effaced. After this all-venerable temple had been uncovered together with its sacred icons, the hierarch of that place, Nilus by name, a man of great sanctity and learning, came to

inspect it and the icon of the unknown Saint.

The Saint was depicted upon the icon as a young man, arrayed like a soldier, holding a cross in his right hand, and on the upper part of the cross there was a lighted candle. On the perimeter of the icon were twelve scenes from the Saint's martyrdom: one showed the Saint being examined before the magistrate; in another, soldiers were beating him about the mouth and head with stones; in another, he was stretched out upon the ground while the soldiers flogged him; in another, he was naked while they rent his flesh with iron hooks; another scene had

him incarcerated in a dungeon; and another had him again standing before the tyrant's tribunal. Other scenes showed him being burned with candles; bound to a rack; cast amidst wild beasts; crushed with a great rock; standing before idols holding burning coals in his hands, as a demon in the air weeps and laments; and finally, standing erect in the midst of a fiery furnace, his hands uplifted towards Heaven in prayer.

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From these twelve scenes depicted upon the icon, the holy hierarch perceived that the Saint was a Martyr. Since the name of the Saint had been effaced, the bishop determined that the Saint would be called Phanurius, because the unexpected finding of his icon made his appearance wondrously manifest.* Straightway that good and pious bishop sent deputations to the rulers of that place, asking that they consign him that temple for restoration, but they declined. Whereupon, the hierarch traveled alone to Constantinople and obtained a decree empowering him to rebuild the church. It was restored to that state in which it can be seen even to this day outside the city. This shrine has become the source of many miracles, of which I shall relate one for the profit of many, that all who love and venerate the Saint may rejoice.

At that time the isle of Crete had no Christian hierarch, but only a Latin bishop, for it was ruled then by the Venetians, who had cunningly refused to permit a new Orthodox hierarch to be consecrated whenever a bishop reposed. Their evil intent was with time to convert the Orthodox to the papist dogmas. If Orthodox men wished to obtain ordination, they had to go to Cythera (Tsirigo) to be ordained. It happened that three deacons left Crete and traveled to Cythera to be ordained priests by the hierarch there. Afterwards, when they were returning to their own country, the Hagarenes captured them at sea and brought them to Rhodes, where they were sold as slaves to other Hagarenes. The newly-consecrated priests lamented their misfortune day and night.

In Rhodes they heard tell of the great wonders wrought by Saint Phanurius; and straightway they made fervent supplication to the Saint, beseeching him with tears to deliver them from their bitter bondage. This they did separately, for each had been sold to a different master. Having gained permission from their masters to go and worship at the temple of the Saint, by the providence of God the three met together there. Falling down before the sacred icon of the Saint and watering the ground with the streams of their tears, they entreating him to deliver them out of the hands of the Hagarenes. Then they departed, somewhat consoled, each to his own master, with the hope that they would obtain mercy. Which in fact did come to pass, for the Saint had compassion upon their tears and hearkened unto their supplication. That night he appeared to the masters of the captive priests and commanded them to permit the servants of God to go and

worship in his temple, lest he bring dreadful destruction upon them. But the Hagarenes, thinking the master sorcery, loaded the priests with chains and made their torments more onerous.

The Great Martyr Phanurius went to the priests that night and released them from their bonds, encouraging them and saying that the following day he would by all means free them. He then appeared to the Hagarenes, and reproaching them severely said, "If by tomorrow you have not set your servants at liberty, you shall behold the power of God!" Thus saying, the Saint vanished. And, O the wonder! All that lived in those houses, the small with the great, awoke that day blind and paralyzed, tormented with the most dreadful pangs. Although bedridden, they considered with the help of their kinfolk what to do, and finally decided to send for the slaves. When the three priests were come, their masters inquired if they were able to heal the afflictions that had befallen them. They answered, "On our part we shall beseech God, but whatever He wills, He shall do."

But the Saint appeared again to the Hagarenes on the third night and told them: "If you do not send letters of manumission to my house for the priests, you shall have neither your health, nor your sight." After they had been counseled by their kinfolk and friends, each one composed a letter of emancipation for his slave, and the three letters were left before the icon of the Saint. And, O the wonder! Even before the messengers that had been sent to the temple returned, they who before were blind and paralyzed were healed. Marveling, they set the priests free and dispatched them to their homeland amicably. The priests, though, had a copy of the icon of Saint Phanurius painted and took it with them to their own country, where each year they celebrated the memory of the Saint reverently. Through whose holy intercessions, O Christ our God, have mercy upon us. Amen!

From *The Holy and Glorious Great Martyr Phanurius the Newly-Revealed*

Compiled by The Convent of the Meeting of the Lord
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*From the Greek, φαίνω, to bring or come to light, to appear, to be seen, to manifest.

Recipe for a Phanurópita

Saint Phanurius is especially called upon to help find things that are lost. A popular tradition which has developed is to make a vow, promising to bake a cake or Phanurópita, and having it blessed in church when the items are found. Here is a recipe used at Holy Transfiguration Monastery in Brookline, MA, but it is only a suggestion. The essential ingredients are the love and piety with which the vow is fulfilled.

4 cups of sifted flour	1 tbsp baking powder
1 teaspoon cinnamon	pinch of clove powder
2 cups sugar or Splenda	1 teaspoon vanilla
1 cup canola or corn oil	2 tbsp of rum or cognac
grated rind of 1 large orange	1 cup freshly squeezed orange juice
1 cup ginger ale	1/2 teaspoon baking soda
1/2 cup of chopped walnuts	1/2 cup of raisins

1. Preheat oven to 350 degrees Fahrenheit.
2. Combine sifted flour, baking powder, cinnamon, and cloves in a bowl and whisk until blended.
3. In second bowl combine sugar, vanilla, rum, oil, grated orange rind and mix well.
4. Put orange juice into third bowl, then add the ginger ale and baking soda slowly and whisk vigorously until it foams.
5. Add ingredients of step 4 into the ingredients of step 3 and mix together.
6. Then slowly add the ingredients of step 2 into step 5 and mix until batter is smooth.
7. Add walnuts and raisins.
8. Bake in a 9 x 13 inch greased pan in bottom rack for about 40 minutes until golden brown, or until toothpick comes out clean.
9. When cake is cool, you may sprinkle the top with powdered sugar if desired.

DISMISSAL HYMN

Fourth Tone. *Be quick to anticipate*

A heavenly song of praise is brightly sung on the earth: *the hosts of the Angels keep an earthly festival now in splendour and radiant joy; * from on high, they praise with hymns thy suff'ring and struggles; *and below, the Church doth laud the heavenly glory* thou foundest by thy contests and pains, O glorious Phanurius.

KONTAKION

Third Tone. *On this day the Virgin*

From a vile captivity,* thou didst deliver the Lord's priests,* and, O godly-minded one,* didst break their bonds by divine might; * thou didst bravely shame the tyrants', * audacious madness* and didst gladden all the Angels, O thou Great Martyr.* O Phanurius most glorious,* we all revere thee* as a true warrior of God.

MEGALYNARION

Wonders without end are made manifest* from the time thine icon* was revealed unto all, O Saint.* Hence, things lost are straightway* discovered by their seekers* when thy blest name is called on, far-famed Phanurius.

Serbian Slava: History, Ritual and Custom

By Margaret Jerinic

Among all the Orthodox, the Serbs have the unique tradition of celebrating a family patron saint—a “name day” of the entire family which far exceeds in importance the name day of individual family members. This feast day is called the *Slava*—more completely *Krsna Slava*. In both ancient and modern Slavonic tongues, *Slava* means “Glory,” so that the Serbian *Slava* is the “glorification” or worship of the family saint. Furthermore, in Serbian, the adjective *Krsna* means “Baptismal”—hence, the Baptismal *Slava*. Herein we perceive the great beauty and holiness of this tradition. Even today, the Serbian family celebrates the feast day of the same saint that its ancestors celebrated, the same saint that its tribal forefathers adopted as their own on the day of their baptism.

However, it is uncertain exactly when this custom originated. No precise records exist, as for the Baptism of Rus, detailing exactly when the Serbs became Orthodox. There is evidence that in the late ninth century, during the reign of Emperor Basil I in Constantinople, the Serbs asked for clergy to instruct and to baptize them.¹ And at this time, the disciples of Sts. Cyril and Methodius were active in the Balkans. But it appears that for several centuries, Orthodoxy was not firmly established in the Serbian principalities. Some people may have remained pagans; certainly many pagan customs survived. And despite the faith and holiness of many, the Serbs, who occupy the very borderland between Orthodox East and Latin West, suffered from the inroads of the Latins or Roman Catholics. Also, another menace had spread abroad in the land: the Bogomil heresy, a “home-grown” Balkan version of Manichean dualism.

In fact, some believe that the celebration of the *Slava* as a baptismal feast began much later than the ninth century: indeed that St. Sava, the first Archbishop of Serbia, initiated the practice in the thirteenth century.² Certainly, as we have seen, Orthodoxy was long under siege in Serbia. St. Sava’s own father, the Grand Prince or Grand *Zhupan* Stefan Nemanja, was first baptized in the Latin church and then re-baptized in the Orthodox. And though the royal house was then Orthodox, it fell to the new Archbishop and his clergy to preach the Orthodox Faith and then baptize the many Serbian families who now abjured their paganism and heresies and embraced Orthodoxy.³

So the people prepared themselves and their homes, and whole extended families received the enlightenment of Baptism on a certain saint’s day. Thus once and for all, until the present time at least, St. Sava brought the Serbian people into the Orthodox fold. And the means by which succeeding generations call to mind their baptismal vows and reaffirm their devotion to Orthodoxy is their celebration of the *Krsna Slava*, the family Patron Saint. In this ritual, the bond of unity, love, and faith remains unbroken between the ancient clans and their distant descendants throughout the world.

To celebrate the *Slava*, one needs only a few essential items, items already familiar to the Orthodox Christian: bread, wine, boiled wheat—called *zhito* or *koljivo*—and a candle. The bread, which must be round, can be a simple one of white flour, yeast, water, a pinch of salt, a little oil, a little holy water.⁴ The most important decorations, made from a dough of flour and water, are four stamps made with a prosphora seal: ICXC NIKA. These are arranged around a Cross placed in the center. Other embellishments include two birds, representing doves of peace, and two bunches of grapes, representing the first-fruits of the harvest—presumably in both a literal and spiritual sense. Often a braid surrounds the whole bread, representing the Holy Trinity, and it is often clipped on top, commemorating the Crown of Thorns and Christ’s Life-giving Passion.

On the day of the *Slava*, the hosts, traditionally the oldest living members of an extended family, place this bread or *kolach* on a table in front of the *Slava* icon, along with a candle, a pitcher of red wine, and a dish of *koljivo*. Unlike funeral wheat, this is usually ground, though sugar or honey, spices, and ground nuts are added. This mixture represents the Resurrection of Christ and the hope of resurrection granted to the faithful.⁵ The family gathers, the local priest arrives, and the house becomes a “church in the house,” as in Philemon 1:2, giving glory to its protector. The candle is lit, and the priest blesses the *koljivo*, then blesses the bread and cuts it crosswise—one cut being much deeper than the other. He then pours wine into the cuts and breaks the bread, which is kissed by the master of the house and all the family present. After the priest commemorates all family members and gives the dis-

missal, the lady of the house serves the *koljivo* to the family, clergy, and guests.

Customarily the hosts serve a festive meal, but they do not sit at the table themselves. But throughout the centuries, Serbs have celebrated their Slavas in poverty, in prison, in exile, in every sort of adversity. The rite requires only the *kolach*, wine, *zhito*, and a candle, and if there is no priest, the family blesses these things the best they can. A good party is hardly the purpose of the Slava, but rather the glorification of the family saint in an Orthodox manner.

In Serbian families, the Slava is transmitted to future generations through the male members of the family: from father to son, with the wife accepting her husband's Slava. But in Orthodox Serbia, military regiments, governmental departments, and churches also celebrated a Slava. To this day Serbian churches celebrate their patron saint with *kolach*, *zhito*, and candle.

Indeed, our Orthodox diaspora offers some new conditions for the celebration of the Slava. If a Serbian woman marries a man of a different ethnic background, she may bring her Slava to her new family. Also, any Orthodox parish is free to adopt Slava customs in celebrating its patronal feast. And finally, as we have heard, some converts to Orthodoxy have chosen

a patron saint for their entire families. We recommend that they affirm their unity in the faith by celebrating the ancient and pious tradition of the Serbian Slava.

¹ Djoko Slepcevich, *Istoria Srpske Pravoslavne Crkve, Prva Knjiga*. (Munich: Iskra, 1962) 36-37.

² Fr. Jovan Todorovich, *Serbian Patron Saint (Krsna Slava)*. (Merrillville, IN, USA: 1978) 7.

³ Popovich, Archim. Justin. "Zitije Prepodobnog I Bogonosnog Oca Nasego Save," *Zitija Svetih za Januar*. (Beograd: Manastir Svetе Celije, 1972) 402-403.

⁴ At one time this bread may have been offered in church as a prosphora, but people began to place inappropriate decorations on it or make it with inappropriate ingredients such as milk, eggs and butter. See Todorovich, 19.

⁵ "Slavas of the Archangels and of the Various Feasts of the Master and the Theotokos do not have kolliva," according to "The Order for the Blessing and cutting of the Kolach" (Boston: Holy Transfiguration Monastery) n.d. But others say that kolliva may be prepared at these feasts for the glory and honor of the Saint and for the departed in the family. See "Serbian Krsna Slava," *Istocnik.com* (1998), online, internet, 28 Jan 2007.

WHAT IS IN YOUR WILL?

Many people think about making a will at one time or another. Yet, a majority of people leave their estate without having made a will. Every person—no matter what other estate planning tools exist—should have a will appropriate for their individual circumstances.

If you have not prepared your will, your state of residency at death will distribute your estate according to its laws. Your estate will be disbursed without taking into account any special needs of your family or your personal wishes.

Through a will you can:

- Distribute your property as you choose;
- Appoint your own executor;
- Provide for trusts;
- Provide for your church or favorite ministry.

For more information on including your Church in your will or to make a gift of appreciated securities call the Holy Orthodox Metropolis of Boston at (617) 323-6379

Please consult with your tax or legal advisor before proceeding with your estate plan.

HOCNA Parishes in the Metropolises of Boston and Toronto

+METROPOLIS OF BOSTON+

Saint Andrew's-by-the-Sea Orthodox Mission
Long Island, Bahamas

St. John of Kronstadt Orthodox Church
Flagler Beach, Florida

Parish includes five families served by Fr. Theodore Stavru. Divine Liturgy and Vespers two or three times a month, and services on feast days. Parish owns land for a church and is gathering donations to build a church, while periodically renting a room in a municipal building. Incorporated 2003, registered as Internal Revenue Service 501(c)(3) corporation.

St. Xenia Orthodox Mission
Guatemala City, Guatemala

Parishioners are served by Deacon Cyril Mendoza. They get together for Typica Services and receive the Holy Mysteries once every two or three weeks.

St. John of San Francisco Orthodox Mission
Frankfort, Illinois

Group working on establishing parish in Chicago suburb. Currently having readers' services in a house chapel. Beginning in June, Fr. Michael Waples will be the parish priest.

St. Cosmas of Aitolia Orthodox Church
Lanham, Maryland

Parish outside Washington, D.C. has 27 families numbering 79 people, served by Fr. Seraphim Johnson. Divine Liturgy and Vespers weekly, and services on feast days. Had services in a rented room for 23 years before moving into parish-built church in 2004. Annual budget \$43,000. Holds annual fundraising dinner for HOCNA's Uganda mission, Nativity caroling. Incorporated 1987.

Ascension of Our Savior Orthodox Mission
Carver, Massachusetts

Parish of 19 people, served by Fr. George Liadis, undergoing reorganization. Incorporated in 2002.

St. Philaret Mission
Chicopee, Massachusetts

A parish of seven families numbering 25 people are having readers' services in a leased room in a local hotel.

Orthodox Church of St. John the Confessor
Ipswich, Massachusetts

Parish has 62 people, served by Fr. John Knox. Divine Liturgy, Vespers, and Canon to St. John the Confessor

weekly, and services on feast days. Parish owns building. Supported by parishoner donations. Has church school classes and St. Bridget's women's group. Incorporated 1992.

St. Anna's Orthodox Church
Roslindale, Massachusetts

About 30 families totaling 100 people, in a church next door to St. Mark's. Divine Liturgy and Vespers weekly, and services on feast days. Services mainly in English. Served by Fr. John Fleser, Fr. Dimitry Kukunov. Church school offered according to age groups. Lending library in the basement. Week-long summer day camp. Charitable Sisterhood of St. Lucia runs St. Anna's feast day dinner, bake sales, craft sale. Annual budget about \$90,000, supported by parishoner contributions, fundraisers, sale of DVDs and books. Building owned by diocese. Incorporated.

St. Mark of Ephesus Orthodox Cathedral
Roslindale, Massachusetts

Some 126 families totaling more than 400 people attend the parish, served by Fr. Christos Constantinou. Divine Liturgy and Vespers weekly, and services on feast days. Services in Greek and English. Annual budget \$128,000, from donations and numerous fundraisers. Has church school Greek school, bookstore, youth group, and St. Philothei's Philoptochos, a women's aid society. Full choir. Incorporated 1995. Registered with Internal Revenue Service as 501(c)(3) corporation.

Prophet Elias Orthodox Mission Parish
St. Paul, Minnesota

Six families numbering 25 people, served by Fr. Andrew Boroda. Having services in donated space for now.

St. Katherine of Sinai Mission Church
St. Louis, Missouri

A group of four families totaling 13 people, worshiping in a chapel in the basement of Fr. Michael Azkoul's house. Divine Liturgy and Vespers weekly, and services on feast days. Church instruction for younger and older children. Supported by parishoner donations.

Orthodox Church of the Dormition of the Theotokos
Concord, New Hampshire

A parish of about 15 families, started 25 years ago. Divine Liturgy and Vespers weekly, and services for feast days. Served by Fr. John Routos and Fr. Andrew Snogren. Parish owns building, supported by parishoner donations; mortgage was paid off this year.

St. Tatiana Orthodox Mission Chapel
Woodside, New York

A rowhouse in the New York City borough of Queens is being renovated into a church. The parish includes five families and three single people. Divine Liturgy and Vespers every two weeks, served by visiting clergy; otherwise readers' services. Incorporated since 1999, and registered as a non-profit. Supported by donations and candle sales.

Holy Protection Orthodox Church
Tonawanda, New York

After renting a building since 1989, a former paint store was purchased in 2005 and is being renovated into church (with workspace for annual *souvláki* fundraiser). Readers services for its 10 parishioners, except for Divine Liturgy every six weeks or so, served by Met. Makarios or visiting clergy. Supported by *souvláki* sales at local festival, effort staffed by Toronto parishioners. Annual budget \$10,000. Incorporated 2005.

Pillars of Orthodoxy Church
Carlisle, Pennsylvania

More than 30 families numbering about 100 people, served by Fr. Rodion Laskowski and Fr. Peter Farnsworth. Services are conducted in English, Greek, and Slavonic. The church is situated on 30 acres of land and has its own cemetery.

Holy Enlighteners of America Orthodox Mission
Sioux Falls, South Dakota

Served by Fr. Andrew Boroda.

Holy Wisdom Orthodox Church
Catlett, Virginia

A parish of 20 people in eight families. Divine Liturgy and Vespers weekly, and services on feast days. Served by Fr. Michael Lightfoot, and Fr. James Bockman. Parish owns church and parish house. Annual budget about \$17,000, supported by parishioner donations. Registered non-profit with federal government.

St. Seraphim of Sarov Orthodox Church
Glen Allen, Virginia

Nine families and two catechumens, served by Fr. Nicodemos Gayle. Divine Liturgy and Vespers weekly, and services on feast days. The parish renovated a house in Hanover County, outside Richmond, into a church. Annual budget \$30,000, mainly donations from parishioners, who are encouraged to tithe. Choir meets for 90 minutes a week most of the year.

+METROPOLIS OF TORONTO+

Most Holy Mother of God, Keeper of the Portal,
Orthodox Church
Calgary, Alberta

This parish is located in a house in a residential neighborhood, which the parish owns. It includes 10 families and 30 people. Holds reader services weekly and on feast days, and occasional Divine Services with Met. Makarios. Annual budget of about \$17,000 (Canadian), mainly from parishioner and benefactor donations. Incorporated in 1988, and a registered non-profit organization.

Mission Community of St. Nicholas the Wonderworker
Russell, Manitoba

St. Andrew Ukrainian Orthodox Mission Parish
Saskatoon, Saskatchewan

Three families plus five individuals, who meet in a borrowed space in a funeral home. Celebrate Divine Liturgy and Vespers about once a month, served by Fr. Demjan Hohol. Church school for children and adults after Divine Liturgy. Annual budget about \$6,000 (Canadian), from parishioner donations.

St. Joseph of Arimathea Orthodox Church
North York, Ontario

Currently about 150 to 200 mainly English-speaking people. Served by Fr. Sergius Pellegrini, with Vespers, and Divine Liturgy weekly and on feast days. Annual budget about \$100,000 (Canadian), from parishioner donations and fundraisers. Sisterhood raises money at the weekly coffee hours used to help needy people and local charities. Church school classes on Saturday for children and adults. Obtained property tax exemption, and registered as non-profit organization.

Orthodox Church of the Mother of God of Prusa
Toronto, Ontario

Sister parish of St. Nektarios. Services in Greek.

St. Nektarios Greek Orthodox Cathedral
Toronto, Ontario

More than 500 families are served by Fr. Panagiotis Carras, Fr. Alexander Dizes and Fr. George Turpa. Divine Liturgy, Vespers and Matins on weekends, for feast days and sometimes during the week. Parish owns property, operating budget of \$279,000 (Canadian) from donations. Registered non-profit. Church school for children with six classes, and adult classes. Sisterhood raises money for charities in Canada and Greece.

Axios!

Father Job Konovaliuk was born on January 14, 1975 in Lutsk (Volyn Region) of Ukraine. He has two older brothers. He was made a rassophor monk in 1991 and graduated from Middle School in 1992. After Middle School he was ordained deacon under the Kiev Patriarchate. Then he spent three years at Volyn Theological Seminary. He served as Archdeacon in Lutsk, Zhitomir and Rivne. In 1998 he received the Small Schema (*Mantia*) and was ordained Hieromonk in the Belgorod region of Russia. He returned to Ukraine and became the rector of the church at Rivne Theological School.

In 2000, together with a group of faithful, he left the Kiev Patriarchate because of the heresies of Ecumenism, Sergianism and Phyletism prevailing there. He organized an independent parish in honor of the Icon of the Mother of God "Unexpected Joy." Up until now the services have been held in a chapel at a military hospital, but the Patriarchate has been trying to evict them. The Divine Services are celebrated in Ukrainian and Church Slavonic. For a long time the community was looking to be under the omophorion of a true Orthodox bishop. Their search was successful and by the mercy of God Father Job was accepted by the Holy Orthodox Church in North America. On January 30/February 12, 2007, he was baptized—since as a child he had been baptized only by sprinkling—chrismated and accepted as a priest through *cheirothesia* by Bishop Demetrios of Carlisle at Holy Transfiguration Monastery. His Godfather is Archimandrite Panteleimon.



Bishop Demetrios and Father Job

Pastoral Visit to Guatemala

By Bishop Demetrius of Carlisle



Father Cyril receiving his deacon's vestments from Bishop Demetrius

By God's grace, Cyril Mendoza was ordained to the diaconate on Sunday January 22/Feb 4. Father Cyril lives outside the city of Guatemala with his Diaconissa and two daughters. Just before my pastoral visit, lots were chosen for the patron Saint of the mission, and it was named in honor of St. Xenia of St. Petersburg. By Divine Providence, I was there for the feast day. Presently, the faithful in Guatemala get together for Typica Services and they partake of the Holy Mysteries once every two or three weeks.

During my visit, I met and spoke with many people. One of them was a priest named Herbert who belonged to an "Orthodox" jurisdiction. He asked whether or not his jurisdiction is recognized as Orthodox, and I said "no." Herbert then expressed his desire to become Orthodox. After examining the situation, I told him that he could not be accepted as a priest, and the only way he could join our Church would be through receiving Holy Baptism. Herbert agreed, took off his rassa, and was made a catechumen. Herbert visited Holy Transfiguration Monastery in Brookline, MA during Holy Week and Bright Week and received Holy Baptism. Some people became catechumens in Guatemala and will be baptized upon my return during the second week of Pascha, God willing. Glory to God for all things! Pray for the flock of St. Xenia Orthodox Mission!

Many of our North American people have shown interest in the Guatemala mission. Some have asked to visit the country during one of my pastoral visits. Those who are interested in visiting, please send an email to bpdemetrius@homb.org. The trip will coincide with the feast of St. Xenia, January 24/February 6, 2008.

Donations for the building of a Church in honor of St Xenia may be sent to:

Guatemala Mission,
c/o Bishop Demetrius,
Holy Orthodox Metropolis of Boston
1476 Centre Street,
Roslindale, MA 02131-1417

Sisterhood of Saint Lucia

In the wintry days of December 2003, the light of the Virgin-Martyr Saint Lucia shone on our small gathering of women parishioners of Saint Anna's Orthodox Church in Roslindale, MA. At this meeting, we discussed organizing a women's charitable society to serve the needs of our Church. With the blessing and guidance of our parish priest Father John Fleser, we established the Sisterhood of Saint Lucia of Sicily. Through the prayers of Saint Lucia, our fledgling Sisterhood has flourished, fulfilling our goals of supporting our Church and nurturing our Orthodox community.

The Virgin Martyr Saint Lucia (whose name derives from the Latin word for light) was chosen as our patron saint from among several women saints, including Saint Katherine of Attica, Blessed Xenia of Petersburg, and the Myrrhbearing Women. The women parishioners submitted saint names to be blessed on the Holy Altar. After the blessing, Father John then presented the entries to eleven-year old Sofia Kouninis who chose one entry from the basket—Saint Lucia became our Sisterhood's namesake.

Once our Sisterhood had been named, we commissioned iconographer Andrij Maday to write an icon of Saint Lucia. Depicted in authentic Byzantine colors, and inlaid in a 14 by 17 inch wood and glass frame, the beautiful icon of Saint Lucia was placed on its own icon stand to adorn the Church. Holy Transfiguration Monastery gave us a relic of St. Lucia that was inserted in the icon.

Among the Sisterhood's first duties was to establish bylaws to define our mission and goals, and to provide a framework to conduct our meetings. The Sisterhood bylaws introduced these aims: To promote participation in the activities of Saint Anna's Orthodox Church community with the cooperation of the Parish Priests, Parish Council, and parishioners; to promote the charitable purposes of the Sisterhood by instructional programming, presentations, lectures, and other educational resources; to aid the poor and to offer assistance to anyone who may need the help of the Church through special funds or solicitations; to preserve the sacredness of the Orthodox family; and to perpetuate and promote the Orthodox Faith and traditions. In addition, the Sisterhood supports Church activities and contributes to charitable projects outside of our parish community.

The Sisterhood of Saint Lucia set up eight committees: Membership, Fundraising, Eleemosynary [Almsgiving], Education, Victuals, Beautification, Workaday, and History. Whether working on a project at Church or from home, each Sisterhood member gives of her time, effort, and talent to the committee of her choosing. A committee's broader objectives can be divided into smaller parts

to allow members to be involved with the areas of need that best correspond to their individual interests and strengths. These activities have expanded our Sisterhood membership, and have included the parish community and our Orthodox neighbors of Saint Mark's Cathedral.

Our Beautification committee illustrates one example of this community wide effort. Thanks to the time and labor of our clergy and parishioners, the Parish outdoor cleanup has yielded some lovely results. This year the stars of our front yard were giant sunflowers and a rose-bush that bloomed for months. In the spring, the Beautification Committee hopes to expand its duties to include a biannual cleanup of nearby Gethsemane Cemetery where our reposed Orthodox brothers and sisters are buried.

Before the feast days of Nativity and Pascha, and the feast of Saint Anna, the Beautification committee coordinates the interior adornment of the Church. Each year draws parishioners young and old alike to participate in the festive decoration. Moreover, Saint Lucia's Feast Day dinner on Dec. 13/26 has become an annual occasion to honor our patron saint. On the first anniversary of our inception, the Sisterhood celebrated in Saint Mark's Cathedral Hall with a splendid dinner of delicious fasting *pastísio*, appetizing side dishes, and tasty desserts. Decorative red silk drawstring bags containing a wallet sized icon and icon pin of Saint Lucia along with a booklet of the Life of the Saint were distributed at each place setting. Through the prayers of Saint Lucia, and with many dedicated helping hands, the Sisterhood's first anniversary feast day dinner was a resounding success.

Another highlight of our Sisterhood is the annual Grilling Day, sponsored by the Victuals Committee. Now in its 3rd year, Grilling Day is a popular summer fundraising event. Grilled sausages with peppers and onions smothered in cheese, homemade potato salad, candied apples, and ice cream are some of the delicious fare offered on our menu. We fill the backyard with tables and eat *al fresco*. It is also a wonderful opportunity to share and visit with our neighbors at Saint Mark's Cathedral next door.

In November 2006, the Sisterhood of Saint Lucia held our second annual Fall Craft Fair. This fundraising activity showcases the creativity and talent of our Sisterhood members, parishioners, and clergy, and invites the participation of our Roslindale neighborhood. In the weeks preceding the Fair, crafting days are arranged in which Sisterhood members gather in the parish hall to assemble their crafts in a fun and productive environment. Some of the unique and distinctive items that grace our Craft Fair

tables are handmade beeswax candles, hand milled soaps, hand knit blankets, scarves and hats, stunning photographs in decorative cards and frames, and hand crafted pottery. This year we featured natural sea sponges harvested in Florida and they were a big hit.

In addition, the Sisterhood's popular bake sales offer a delectable assortment of homemade baked goods. Perennial best sellers are the strawberry cheesecake, the pineapple upside down cake, the island butter pound cake, as well as decorative cupcakes and cookies. The young ladies' Saint Philothei Society of Saint Mark's Cathedral bakes scrumptious pies sure to please the happy shopper. Ethnic favorites such as Russian *pirogie* or Greek *galaktoboureko* also grace our bake sale tables. All these edible items are packaged in bakery boxes, or in colorful cellophane trimmed with ribbon bows. Some, however, prefer to eat their goodies right on the spot!

Our Education Committee sponsors lectures and talks by local clergy. Many of these lectures are available on DVD to share with our Orthodox community far and wide. The committee has also convened the Kandili Book Discussion Group. Sisterhood members suggest their favorite Orthodox titles, of which

one is chosen. Some of the books we have read are *The Touchstone* by Alexandre Kalomiros, *The Elder Joseph of Optina*, *Papa Nicholas Planas*, and *Saint Arsenios of Cappadocia*. At the moment, we are reading *Tamama: Orphan Girl from Pontos*. In a short time, the book club has increased from five members to over 25 participants; including women from Saint Mark's Cathedral. We have been blessed to enjoy guest discussion moderators such as our Metropolitan Ephraim and Father Panteleimon, who share their insight and experience with us. Our Book Discussion Group has proved to be an effective way to incorporate more spiritual reading into our everyday lives. Many members have expressed that, with a discussion meeting date for each book, they are more apt to feel compelled to finish in time to partic-

ipate in the book discussion. We have many choices available to us now through the tireless translations and publications of Holy Transfiguration Monastery and Saint Nectarios Press in Seattle: and with the help of Saint Mark's Bookstore, we know we won't run out of reading materials.

Our Sisterhood's Eleemosynary Committee faithfully reaches out to parishioners in need with cards, flowers, monetary donations, and commissioned icons. The Eleemosynary Committee has also held three successful drives to fill the contents of care packages for Orthodox servicemen overseas. Indeed, it was a blessing for us to offer our prayers, letters, and reminders of home to these servicemen who have done so much for us. Our charitable funds also help send children to the Saint Xenia Summer Camp and allow us to contribute to other organizations, such as the Benevolent Missionary Fund.

An offshoot of our Eleemosynary Committee is our Charity Knitters group. The Knitters group has inspired our members to pick up their knitting needles again. Our first project was an afghan of knitted squares. We presented this afghan as a warm gift to our Metropolitan Ephraim who suffers from cold hands and feet due

Annual Grilling Day to his medication, knowing that his kindness would overlook any slipped stitches or loose ends! Other projects include baby afghan blankets as well as hand knitted hats for homeless people.

Through the intercessions of our patron Saint Lucia, our Sisterhood has thrived, cultivating the bonds of love and common purpose among the members, and strengthening Orthodox fellowship in our parishes. We pray that our Sisterhood may serve as a beacon to our brethren in our Orthodox communities in North America and around the world.



Saint Anna's Children's Choir

The sound of children singing Christmas carols truly warms the heart. For the past several years, the children at St. Anna's Orthodox Church in Roslindale, MA have been offering a gift of music to the Fathers of Holy Transfiguration Monastery and the Mothers of Holy Nativity Convent. The children look forward to this special time of singing carols together, in addition to the sweet treats offered to them afterwards.



Constantine Snogren directing the choir at Holy Transfiguration Monastery

ST. ANNA'S SUMMER CAMP

852 South Street
Roslindale, MA

Monday, July 16 - Friday, July 20, 2007
9:00 a.m. - 4:00 p.m.

For 6 - 16 year-old children

\$55.00 for one child, \$50.00 for a second child and \$45.00 for a third child

Contact Katherine Liouzas (781) 562-1113

Email: sartzeta1@juno.com

Friends of Ugandan Orphans

3 mile Walk-a-thon



**Artesani Park,
Soldiers Field Rd
Brighton, MA**



**June 23, 2007
10 a.m. – 1 p.m.**

**A special need this year for more people to
complete the course on foot, in a wheelchair
or to be sponsors**

www.geocities.com/aidtheorphans

Eutychios Nick Kalogerakis
(617) 522-4161 or (781) 844-7740

Daniel Lane
(978) 256-7715

Bread Cast Upon the Waters Returneth A Hundredfold (Ecclesiastes 11:1)

Many organizations today collect pennies donated by many young people. All these young students get together and comb their homes and neighborhoods for pennies and change. In this way, they have raised thousands of dollars for causes such as cancer, leukemia, etc. This is a very good way for teaching our young children to give alms to other young children who have nothing. Some of these organizations have raised one million pennies and have collected \$10.000.00.

We can do the same. All together we can make a difference by returning empty soda cans and by saving our pennies and/or change. Every little effort on our part makes a big difference for them.

To help our orphans and parishes in Africa, please drop off your pennies and/or change at the Holy Nativity Convent. If you are unable to come to the convent, you can give your donations to Eutychios Kalogerakis (St. Anna's Parish), or to Raphael Mihopoulos (St. Mark's Parish). For faraway parishioners who cannot mail their pennies, please take your pennies to the bank in penny rolls. (The Coinstar machines at supermarkets deduct 10%).

– A Nun of Holy Nativity Convent

Report from the Bahamas

Father David Belden

What a joy to arrive on Long Island, Bahamas, and see the beehive of activity created by the St. Paul's Fellowship of Labor! Sixteen young people from the U.S.A. and Canada had gathered at the Maillis' home to give ten days of labor on many projects which needed to be accomplished. All but two of these young people are members of our Church.

Of course, our hopes for refurbishing the dilapidated St. George's Chapel, Buckleys, for Orthodox use were dashed when the Archbishop of Nassau neglected to respond to our requests in this regard.

Many other projects which would have taken the Maillis family months of hard labor to complete were accomplished. Clearing acres of land for a vegetable garden, pouring concrete for a breezeway between the house and garage, filling potholes in the driveway and more, were done with joy and laughter. It was not all work all day, however. There was time for swimming, fishing, and sports. Twenty-five people gathered around the kitchen table for morning prayers. Vespers or Small Compline was celebrated each evening. Then, on the deck overlooking the ocean, there was a talk followed by questions and



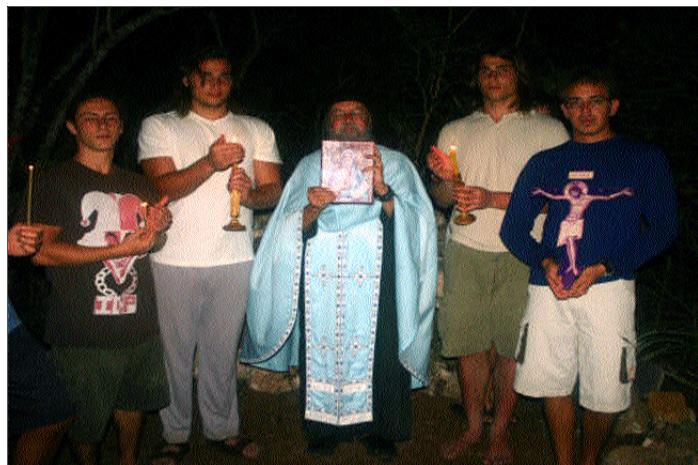
Thaddaeus Maillis and Elias Boroda digging a hole for the breezeway

answers. It was wonderful to have the participation of all the young people, including the two non-Orthodox young men.

We all saw the New Year in with an enormous bonfire and fireworks set off on Salt Pond Island across the bay. On the last night, following Compline, a procession was made to the newly erected shrine of St. Andrew-the-First-Called which was then blessed. We bade a regretful farewell to the members of St. Paul's Fellowship of Labor on January 3. Later that day, Hilda Maillis' parents arrived on the island for a six week visit. Hilda's father, an Anglican priest, left the Church of England with 300 other clergy over the ordination of women. We had some long and interesting talks together.

The eve of Holy Nativity brought the usual beautiful services. The fast was broken at last in the wee hours. The 80 degree temperature did not make it seem like Christmas to this writer!

The Sunday before Theophany was the last Liturgy which, no doubt, the "Orthodox Family Robinson" will have for many months. May God bless and keep his small flock on Long Island, Bahamas.



Father David leading a procession to bless St. Andrew's Shrine

ST. PAUL'S FELLOWSHIP OF LABOR

Holy Theotokos Convent
Convent of the Meeting of the Lord
Holy Transfiguration Monastery and Holy Nativity Convent

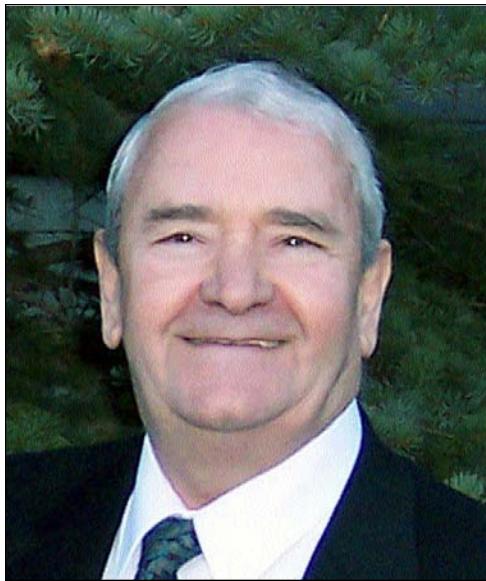
Newmarket, ON	June 17 - 23
Stanwood, WA	July 15 - 21
Brookline, MA	July 29 - August 4

For more information on these trips visit www.thespfl.com

or

Contact Demetri Patitsas patitjm3@juniata.edu

Yiannis Avdicos, 1938–2006



Yiannis (Ioannis) Avdicos was born in Gargaliani, Messinia, Greece on November 27, 1938. His father died after the Second World War, leaving his mother to raise four children, including Yiannis. Although times were tough, his mother had a strong and fervent love for the Orthodox Faith, which she passed on to her children. Yiannis remained close to the Faith, participating in services as an altar boy well into his late teens.

He immigrated to Canada in 1969 and lived in the Toronto area. He visited his aunt in Chicago for a little while and then came to Calgary to see his cousins. There he met and married Sevasti Giannakou in 1971. They had three children: Tony, Aliki and George. Yiannis recognized the importance of instilling the Faith in his children, as his mother had done for him, and he knew that the True Church adheres to the Old Calendar. His family along with two other Greek families and Fr. Bohdan Borody's family decided to start an Old Calendar Orthodox Church in Calgary. It was then that the Most Holy Mother of God, Keeper of the Portal (Portaitissa) Orthodox Church was founded in 1985, with its first service on the feast of Sts. Peter and Paul. This created some friction as extended family members disapproved of the Avdicos family's decision, but Yiannis remained firm.

As the years went on, he led by example and contributed much to the church, including holding different offices. He was tonsured reader in 1988, served in the altar and made the palm crosses for Palm Sunday.

As his health deteriorated in 2006 he was advised to have a high-risk operation to help fix an aneurysm in his abdomen. Coming to the decision of having the operation was easy for him because he wanted to get better, so he could enjoy his brand new granddaughter, and he had Faith in God for the outcome. Father Isaac of the Holy Transfiguration Monastery in Brookline, MA made a special trip to help Yiannis prepare himself spiritually by partaking in the Mysteries of Holy Confession and Holy Communion. Having survived his operation, he endured many complications without complaint for several weeks before finally reposing peacefully on November 30, 2006. He will always be remembered as a founder of our church and will be commemorated as such.

He worked hard all his life in the food industry, and made an impact on many people. This was evident at his funeral. Yiannis' gentle manner and sense of humor will be missed. Metropolitan Makarios' decision to be present and officiate at Yiannis' funeral service gave a lot of support to the family and is greatly appreciated.



St. Xenia campers canoeing on the Saco River



About Our Logo
A Divine Confirmation

The cross on our masthead commemorates the miraculous appearance of the sign of the Cross near Athens on Sept. 14 (according to the traditional Orthodox calendar) in 1925. Anti-Orthodox and secularist forces in power in Greece, together with the Ecumenical Patriarchate, had forced the changing of the traditional church calendar in 1924 as a first step toward uniting with the heterodox churches of the West. Shining in the evening sky on the traditional feast day of the Exaltation of the Cross, this extraordinary appearance of the Cross is a divine confirmation of Holy Tradition in the Orthodox Church and of the calendar as one facet of Holy Tradition.

The Faithful Steward is the official newsletter of the Holy Orthodox Church in North America. Under the editorship of Metropolitan Ephraim of Boston, *The Faithful Steward* appears three times yearly, and is delivered free of charge to the faithful of the Holy Metropolis of Boston. For others, a donation of \$1.50 an issue is requested.

Holy Orthodox Metropolis of Boston
1476 Centre St
Roslindale, MA 02131-1417
Tel: (617) 323-6379; Fax: (617) 323-3861
Web site: www.homb.org

St. Xenia Camp 2007
August 12-18 (n.s.)

You may visit
www.homb.org/stxeniacamp
or contact

Catrin Thorp (617) 327-6204
catrin@homb.org
registrar

Mary Mihailoff (207) 967-5830
mihailoff3@adelphia.net
kitchen volunteer recruitment

Dr. Vassily (207) 967-5830
mihailoff@adelphia.net
other volunteer
and counselor recruitment

Registrations will not be accepted
after June 30

Please register early

THE DIOCESE NEEDS SUPPORT

“Every good giving and every perfect gift is from above, and cometh down from the Father of lights” (James 1:17). The perfect gift is the one that only membership in the Church can give: the knowledge of true worship and the grace of the Holy Mysteries. But our era suffers from a famine of truth and the true worship of God. In our weak way, we try to feed those who hunger for God. Your prayers and your donations help the Church in this awe-inspiring ministry. Another way to help is to make a bequest to the Church in your will. Remember that God loves a cheerful giver. Also remember that *The Faithful Steward*, although delivered free of charge to all members of our Metropolis, is in need of your support.

